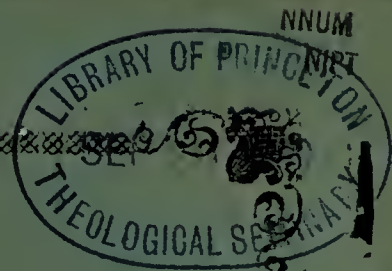


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REPORT  
OF THE  
AMERICAN MISSION  
AMONG THE MARATHIS

FGB

1876. ✓



Bombay:

PRINTED AT THE  
ANGLO-VERNACULAR PRINTING PRESS.

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# THE AMERICAN MISSION

## AMONG THE MARATHIS OF WESTERN INDIA.

### REPORT FOR 1876.

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THE year 1876 is memorable to Americans as the Centennial Year of their national existence. It will be marked in the Annals of India, as the year in which Queen Victoria assumed the title of Empress of India, or Kaisser-y-Hind, although the ceremonies of its assumption were delayed till New Year's day of 1877. In the memories of the people of the Dakhan, it will be marked as *the year of the great drought*. As it affects our work in many ways, for the information of our friends who live at a distance, we will say a few words about the drought. In some favored cases, a partial supply of rain, sufficed to perfect crops in the best fields. But throughout the greater part of the Dakhan, less than one third of the usual supply was allowed us, and such crops only as could be irrigated, came to perfection. But the fields that can be irrigated, are comparatively few at the best; and in some parts the streams and wells dried up too soon to allow of this resource. Hundreds of villages have been deserted for the want of water to drink, and at the close of the year the wells are failing in hundreds of other villages, and unless God sends abundant rain during the winter months, as He has sometimes done, it is impossible to estimate how many villages will have to be deserted before the beginning of another rainy season, next June. The very judicious and praiseworthy arrangements made by the Officers of Governments and Municipalities, and by the benevolent public, to provide work for the unemployed, to bring grain from other parts of India, and to dispense food to those who are unable to work, have so far prevented much actual starvation. It is believed that the grain stored in the country, will suffice till the next harvest. But there is not enough fodder, nor water for irrigation to raise a supply. A large part of the cattle and other domestic animals, must be driven to more favored dis-



tricts. This has already been done to a large extent. But it has usually been delayed too long, so that many animals have died on the way.

This state of things very seriously affects our churches and schools and indeed everything that promotes the welfare of our Christian community and the usefulness of our mission work. The native Christians are mostly dependent on their daily labor for their daily bread. And the few who have fields or trades are without crops or business. So they are unable to send their children to school, or to give freely for the support of their pastors and for benevolent objects. Then, in the general distress, the charities of those to whom we might in ordinary times successfully appeal for help, are over-taxed. So it results that although we are not starving, we are in great straits and difficulties.

**THE MISSIONARIES.** In the early part of 1876 Messrs. Bissell and Atkinson with their families, went to America for the benefit of their health. And near the close of the year Mr. Park with his family, for the same reason, found it necessary to take leave for six months and go to the Pulney Hills' Sanitarium. The health of both Miss Ashley and Miss Anderson had long been so poor, that at last giving up all hope of recovery in this country, they reluctantly arranged to go to America with no expectation of returning to India. Miss Anderson started on the journey in December, and Miss Ashley is to go early in 1877. So at the close of 1876, we have engaged in our work here only nine mission families and one unmarried missionary lady.

At our business meeting in October, Mr. E. S. Hume passed his final examination in Marathi and was stationed at Bombay in charge of part of our operations there, and also to act for Mr. Park during his absence. At the same meeting, Mr. L. S. Gates passed his preliminary examination in Marathi and was stationed at Sholapur, in charge of the Western part of that field. At the same meeting it was also arranged that Mr. Henry Ballantine should take charge of the secular matters of the Mission in Bombay for six months, in the hope that the arrangement will become permanent.

**THE PASTORS AND PREACHERS.** As there seemed a special opening for the use of his Kirttans at Satara, Rev. Kasambhai Mahammadji resigned his pastorate at Sirur and removed to Satara. An account of his success there will be found in the report of Mr. Bruce.

Rev. Dhondiba Wagchaure [was dismissed by the Belapur Church in Februray and was installed as pastor of the Satral Church.

Under Mr. Hume's ministry, the Loni church, situated among the hills West of Ahmednagar, grew in numbers and vigor till in August it called Rev. Sonaji Chandrabhan Makasare to its pastorate, and undertook to provide for his support without asking aid from the mission. The story of this interesting movement will be found in Mr. R. A. Hume's report.

Rev. Sadoba Zadhaw, sorely afflicted by the death of his excellent wife in August, received six months' vacation from the Khokar Church, but he removed to Wambori, the church of which has been for some years without a resident pastor, and labored there for the rest of the year.

The other Pastors have resided in their parishes as before, and interesting items in connection with their work will be found in the special reports of the missionaries in charge.

Just at the close of 1876, Mr. Sakharam Bharshankar, who had been an acceptable preacher in our connection for 34 years, was taken to the higher service. He had been feeble for six months before his sudden death, and at times was laid aside from active service ; but he loved to preach and continued to do it, as he had strength, to the last day of his life.

The rest of the list of our Preachers, Bible Readers and Bible Women, remains unchanged.

**THE PASTORS' SUSTENTATION FUND.** The Churches received grants-in-aid from the American Board for the sustentation of their Pastors in 1876 amounting to Rs. 2,688. This left a balance of Rs. 2,088 to be provided by themselves. The total of their collections did not quite amount to the required sum ; but donations were received for this specialty from Captain Bourdillon Rs. 55 and G. A. J. Rs. 60, and there was a balance of Rs. 60 on hand at the beginning of the year. So that after paying the regular salaries of the pastors there was still on hand at the end of the year a balance of Rs. 18. The same amount in aid has been promised by the American Board for 1877. The contributions to this Fund are strictly voluntary and on account of the hard times the sum realized in November and December was less than the average had been, and it is likely to be less until the famine has become a bygone. So those in charge of this Fund, feel constrained to express the hope that contributions made specially for it may be received from our friends.

**THE REST HOUSE IN AHMEDNAGAR.** The Anniversary meetings held in October, are the occasion for a large number of Christians and their friends assembling at Ahmednagar. They come not only from the villages of the Ahmednagar districts, but also from other cities and districts. And as the Christian community residing in Ahmednagar is comparatively small and their houses are small, it has been found impossible to provide shelter for all who came. The gathering was unusually large in 1875, and so many were without any shelter, even after all available verandas and tents and houses that could be rented, were occupied, that it was proposed to open a subscription for building a commodious Rest-house that would at least give protection from the sun and rain. The proposition was entertained with much enthusiasm, and more than a thousand Rupees were pledged for its erection besides the one hundred and nine that were given at the time. A Committee was appointed by "the Union" to procure a site and erect the building, and their work was completed in 1876. The Rest-House is near the Chapel. Its floor is 80 by 18 feet, and it cost Rs. 1,157. It has a tiled roof supported by beams and rafters of teak. The walls are of earth faced with burnt brick. It is a neat and substantial building. It has no windows but is open on the West side for the entire length. It was found very useful during the anniversary meetings in October 1876. As it often turns out in such undertakings, a debt has been incurred. This was not because the committee exceeded their supposed means, but because many subscribers put off paying their subscriptions, till the hard times came on and since then they have been unable to pay them.

**SCHOOLS.** We have continued to avail ourselves of the helps afforded us by the excellent Normal School of the Christian Vernacular Education Society. Our Girls' School at Ahmednagar and the Station Schools, have been carried on with their usual efficiency. The Village Schools, in charge of some of our missionaries, that receive no pecuniary aid from the mission, received grants-in-aid for the last six months of 1876 from the C. V. E. S. through the agency of J. S. Haig Esq. The Industrial School at Satara, has prospered. Particulars with regard to all these schools are left for the special reports.

**PUBLICATIONS.** The *Dnyanodaya*, our Weekly, of twelve Royal Octavo pages, with its *Illustrated Monthly Supplement* of eight pages, for Children, has had the advantage of the same Editors as before through the year, except that Mr. E. S. Hume took



the place of Mr. Park for the last two months. The Mission also published an edition of 1,000 copies of the First Part of a new *Marathi Arithmetic*, 36 pages 12mo., for the use of our schools. We also published an edition of 1,500 of the *Dnyanodaya Almanac* for 1877, 36 pages Roy. 8vo. This Almanac is increasingly popular.

Various *Marathi Cards and Mottoes*, in different colors, very neat, attractive and useful, have been printed at the "Columbian Press," Satara, and published by Mr. Bruce, the proprietor of the press. A full and deservedly commendatory notice of the work that has been done by this press, will be found in the In. Ev. Review for October 1876.

**MEDICAL WORK** has been carried on by Dr. Norris in Bombay and by Dr. Ballantine at Ahmednagar and Rahuri and on tours in his districts. Excepting the support of these Medical Missionaries, the expenses of this department have been defrayed by fees received from the patients treated. Additional information under this head will be found in the special reports of the Missionaries.

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## SYNOPSIS, AT THE CLOSE OF 1876.

### BOMBAY.

Rev. C. W. Park and Mrs. Park, temporarily at Kodi Kanai, Pulney Hills. Miss S. E. Norris M. D.; Rev. E. S. Hume and Mrs. Hume, MAZAGON. Mr. Henry Ballantine, *Secular Agent*, BYCULLA. *Church* in BHENDY BAZAR, Rev. Vishnu Bhaskar Karmarkar, *Pastor* and Mr. Shahu Daji Kukade, *Editor of the Dnyanodaya*, NEW NAGPADA. Mr. Krishna Ratnoji Sangale, *Preacher*. One Bible-Woman and two School-Teachers.

### AHMEDNAGAR COLLECTORATE.

*Residing* at AHMEDNAGAR. Rev. S. B. Fairbank and Mrs. Fairbank; Rev. R. A. Hume and Mrs. Hume; Dr. W. O. Ballantine and Mrs. Ballantine. Rev. Ramkrishna Venayak Modak, *Pastor of the Church*. Mr. Daji Jagannath, *Preacher*. One Bible-Reader, four Bible-Women, three School-masters and seven School-mistresses.

THE NORTH-EASTERN DISTRICT in charge of Mr. Fairbank. *Six Churches*, at Chande, Dedgaw, Shingawc-Tukai's, Sonai,

Panchegaw, and Newase. *Eleven other Out-stations*, at Wadale, Bel-Pimpalgaw, Karazgaw, Manzari, Malunje, Khospuri, Shingawe-Keshaw's, Miri, Tisgaw, Amarapur, and Tarawadi. Five Pastors, One Preacher, seven Bible-Readers, five Bible-Women, and thirteen School-Teachers.

THE NORTHERN AND NORTHWESTERN DISTRICTS, in charge of Dr. Ballantine. *Eight churches*, at Rahuri, Shingawe-Nayak's, Wambori, Khokar, Belapur, Gahu, and Satral. *Seven other Out-stations*. Nandur, Shilegaw, Dawalali, Astegew, Pimplas, Shirdi and Takali. Four Pastors, eight Bible-Readers, four Bible-Women, and six School-Teachers.

THE SOUTHERN AND WESTERN DISTRICTS, in charge of Mr. Hume. *Three Churches* at Sirur, Loni, and Kolgaw. *Nine other Out-stations*, at Baburdi, Wadgaw-Darya, Hange, Parner, Jambgaw, Kambargaw, Hiware, Mandawgan, and Shirasgaw. Two Pastors, six Bible-Readers, two Bible-Women, and six School-Teachers.

#### SATARA COLLECTORATE.

*Residing* at SATARA, Rev. H. J. Bruce and Mrs. Bruce ; Rev. R. Winsor and Mrs. Winsor, Rev. Vithal Makasare, *Pastor of the Church*.

THE WESTERN DISTRICT in charge of Mr. Bruce. One Preacher, two Bible-Readers, and one School-teacher.

THE EASTERN DISTRICT in charge of Mr. Winsor. One Bible-Reader, and three School-teachers.

*Residing* at Panchgani, Rev. S. R. Wells and Mrs. Wells, *Church* at Bhuinj. Another *Out-station* at Mahabaleshwar. Two Bible-Readers and two School-teachers.

#### SOLAPUR COLLECTORATE.

*Residing* at SOLAPUR, Rev. C. Harding and Mrs. Harding ; Rev. L. S. Gates and Mrs. Gates. Rev. Anaji B. Kshirsagar, *Pastor of the Church*.

THE EASTERN DISTRICT in charge of Mr. Harding. Mr. Bhiwaji D. Kharabas *Preacher* at BARSII. *Two Churches*, at Dhotre and Watwad. Two Bible-Readers, and one School-teacher.

THE WESTERN DISTRICT in charge of Mr. Gates. Three School-teachers.

# STATISTICS OF THE CHURCHES—No. 1.

NAMES OF THE CHURCHES.	No. of Members, Jan'y. 1st 1876.					No. of Members, Dec'r 31st 1876.					No. of Members, Jan'y. 1st 1876.					No. of Members, Dec'r 31st 1876.				
	Received on Pro- fession in 1876.	Received from other Churches.	Dismissed to other Churches.	Cut off from Membership.	Died in 1876.	Received on Pro- fession in 1876.	Received from other Churches.	Dismissed to other Churches.	Cut off from Membership.	Died in 1876.	Received on Pro- fession in 1876.	Received from other Churches.	Dismissed to other Churches.	Cut off from Membership.	Died in 1876.	Received on Pro- fession in 1876.	Received from other Churches.	Dismissed to other Churches.	Cut off from Membership.	Died in 1876.
Bombay	47	3	..	..	..	50	32	1	..	..	50	32	1	..	..	50	32	1	..	..
Ahmednagar	252	64	3	16	1	301	168	18	3	6	17	3	164	20	..	301	168	18	3	6
Sirur	25	1	..	3	3	29	26	2	..	2	..	6	20	..	29	26	2	..	2	..
Loni	16	10	9	..	3	35	8	1	7	..	..	..	16	..	35	8	1	7	..	..
Kolgaw	26	6	..	2	..	30	33	7	..	..	..	..	40	..	30	33	7	..	..	..
Rahuri	30	18	6	..	3	50	19	8	..	4	1	22	22	..	50	19	8	..	4	1
Wambori	20	..	..	..	..	20	22	..	..	..	..	22	22	..	20	22	..	..	..	..
Shingawe-Nayak's	25	4	..	2	3	24	19	5	..	2	..	22	22	..	25	4	..	2	..	3
Gahu	14	1	1	..	..	16	20	1	1	..	..	22	22	..	14	1	1	..	..	..
Satral	24	..	2	3	..	23	19	..	9	..	2	26	26	..	24	..	2	3	..	..
Belapur	14	..	..	2	..	12	25	..	..	6	2	17	17	..	14	..	..	2	..	..
Khokar	41	4	1	2	2	42	106	5	..	1	1	105	105	..	41	4	1	2	2	2
Panchegaw	31	7	..	..	..	38	23	5	..	1	..	29	29	..	31	7	..	..	..	..
Newase	8	..	..	..	..	8	4	..	..	..	..	4	4	..	8	..	..	..	..	..
Sonai	55	3	..	..	1	57	22	2	..	1	..	23	23	..	55	3	..	..	1	..
Chande	38	..	..	1	1	38	26	4	..	3	..	25	25	..	38	..	..	1	1	..
Dedgaw	41	4	2	1	1	45	44	6	..	..	6	43	43	..	41	4	2	1	1	..
Shingawe Tukai's	32	7	1	..	1	39	36	4	..	..	6	33	33	..	32	7	1	..	1	..
Satara	25	..	..	2	1	21	22	1	..	1	1	20	20	..	25	..	..	2	1	..
Bhuinj	17	1	..	..	1	17	14	2	..	..	1	15	15	..	17	1	..	..	1	..
Solapur	38	3	1	3	4	35	34	9	..	1	..	41	41	..	38	3	1	3	4	..
Dhotre	26	1	..	..	..	27	6	..	..	..	..	6	6	..	26	1	..	..	..	..
Watwad	20	19	..	..	..	39	8	8	..	..	..	16	16	..	20	19	..	..	..	..
Total....	865	156	26	37	13	983	738	89	20	22	42	18	764	..	865	156	26	37	13	14

# STATISTICS OF THE CHURCHES—No. 2.

NAMES OF THE CHURCHES.	NAMES OF THE PASTORS.	No. of Members.		Villages in which Christians reside.	No. of Members who can read.	Contributions in 1876.			No. of Schools	No. of Pupils
		Men.	Women.			Rs.	a.	p.		
Bombay.....	Vishnu Bhaskar Karmarkar..	25	25	11	43	354	8	0	2	40
Ahmednagar.....	Ramkrishna V. Modak.....	131	170	20	239	512	14	6	5	215
Kolgaw.....	Gangaram L. Wagchaure.....	13	17	6	23	88	0	0	4	70
Loni.....	Sonaji Ch. Makasare.....	22	13	6	24	100	8	0	3	42
Sirur.....	" in charge.....	10	10	4	16	65	0	0	1	20
Rahuri.....	Waniram Y. Ohol.....	33	17	5	32	142	5	0	2	32
Wambori.....	" in charge.....	15	5	3	7	12	10	0	1	15
Shingawe-Nayak's	" in charge.....	13	11	2	14	17	9	0	1	25
Gahu.....	Vithu L. Bhambal.....	11	5	3	8	68	2	0	1	8
Satral.....	Dhondiba T. Wagchaure.....	13	9	9	17	63	7	8	4	40
Khokar.....	Sadoba Zadhaw.....	23	19	15	19	50	2	0	2	14
Belapur.....	" in charge.....	8	4	2	8	14	14	6	1	13
Panchegaw.....	Sayaji M. Ratwad.....	19	17	4	15	60	1	0	2	24
Newase.....	" in charge.....	4	4	3	2	0	0	0	1	16
Sonai.....	Hari D. Gayakawad.....	43	14	8	19	61	0	9	3	31
Chande.....	Laksmam M. Salawe.....	20	17	8	23	90	12	9	3	33
Dedgaw.....	Mahipati B. Ankaipagar.....	22	23	7	20	81	13	9	4	51
Shingawe-Tukai's	Jayaram D. Barase.....	21	18	4	11	67	4	9	4	40
Satara.....	Vithal Makasare.....	11	10	4	20	88	10	9	3	100
Bhuinj.....	In charge of Mr. Wells.....	7	10	3	13	39	0	0	2	15
Solapur.....	Anaji Bh. Kshirsagar.....	16	19	3	24	108	11	3	2	60
Dhotre.....	In charge of Bhiwaji D. Kharabas	14	13	7	7	..	..	..	2	15
Watwad.....	In charge of Mr. Harding.....	20	19	10	9	..	..	..	1	8
Totals....		514	469	147	612	2085	7	6	54	887



## SPECIAL REPORTS BY THE MISSIONARIES &amp;c.

## BOMBAY.

## MR. PARK'S REPORT.

No events have occurred in connection with our work at Bombay to render the year 1876 one of peculiar interest. Our report will therefore be brief, and confined to a review of the ordinary operations of Missionary labor.

*The Church.* Regular Preaching on Sunday has been maintained as usual at the Church in Jail Road. The attendance has not always been what we could have wished; especially as this been the case with the morning service, when the audience has often been discouragingly small. It is generally better in the afternoon. For the larger part of the year, the forenoon service has taken the form of a catechetical exercise on the scripture lesson for the day, according to the "international series of S. S. Lessons," under the direction of the Pastor. Weekly Prayer-Meetings have been held on Fridays; one for the women of the Church at 4 P. M., followed by a General Meeting for the whole congregation. The attendance at these Prayer-Meetings has been on the whole very good, and a good degree of interest has been manifested in them.

The statistics of the Church will be found in their proper place and the Pastor's reports will give the matters of more special interest in immediate connection with the Church, and thus render unnecessary any further words of ours under this head.

*Street Preaching.* In the month of June a plan for regular street preaching was drawn up, and the services of other members of the church than those whose regular work it is to preach constantly, were enlisted in carrying it out. Suitable sites for preaching were selected in various parts of the city, and companies of two or more were designated to each place on particular days. Thus, if the plan had been carried out in its integrity, there would have been preaching every day of the week at some stated place, by Members of this Mission. And on the whole, in spite of occasional interruption from rain or the illness of the designated preachers, the plan was carried out quite regularly for several months. Finally in August the failure of health of the missionary compelled us to retrench our reports in this di-



rection, though preaching was regularly maintained at some of the stations selected, though not daily. We found that the most favourable positions for street preaching were on our own premises—either from the door way of our Church in Jail Road, where we were pretty apt to get a large number of Muhammedans, or in the porch of the schoolhouse in Byculla, where we generally had a good audience of Hindus. The advantage of being on our own ground was constantly felt. The most difficult place was near the Crawford Market. A large and unruly crowd, almost wholly Musalman, was apt to gather, and they took delight in hindering to the extent of their ability, which is not small in that direction, the preaching of the gospel. We are of the opinion that to such hard places, where a turbulent and unfriendly crowd may always be expected, two or three should not go alone, but, if possible, ten or more Christians in company; then they would be sufficiently numerous to form a crowd of themselves, and if necessary, could easily send forth a volume of song great enough to calm the feelings of the assembly and reduce them to a state of quietness; for it is our constant experience that the assistance of singing at such places is of very great value and importance.

*Schools.* A school which had been started independently by a member of the Church among the Mahar population of a district in Mazagon, was abandoned in June. We took the opportunity as soon as possible to revive it, with a young man from Ahmednagar as teacher, on Mission Pay. At first his school flourished; then it languished. The boys said that their parents were averse to the teaching of so much Christianity. Perhaps that was so at any rate in October the school died out entirely. But it was revived again in November.

Another school was started at the Byculla School House under the care of Balwantrao. This school was closed for two months while the teacher was away, but was re-opened in December. The old school house being appropriated for other purposes in the mean time, the school is now held in a hired room in Kamatipur.

*Work among the Women.* A Bible-Woman has been appointed who daily visits the women of the poorer classes. Her acquaintance among them is continually increasing, and she is generally kindly received. Mrs. Park has been in the habit of accompanying her on these visits weekly; and other days she has visited women of the higher castes. There are a dozen or

fifteen houses where she called regularly, up to the time of leaving Bombay, and in a number of other houses she has visited occasionally.

*Tours.* A few months early in the year were devoted to a Tour in the Konkan. For a part of the time we enjoyed the company and help of Dr. D. Macdonald of the Bombay Medical Mission. His assistance was of great value; and we should be glad if as was then the case, we could always have with us on our preaching expeditions, a Medical Missionary. We directed our way across the harbor of Bombay to the districts East and Southeast of the city, on the main land. Rewas, with the small villages near by—Apte, a much larger place—Pen, the most important Town in the Colaba Collectorate—and Nagotna, a few miles South of Pen, were the places visited. In many of the smaller places it is not easy to collect an audience; the people go early to their work, and returning in the evening, go at once to their houses. In such villages house to house visitation, by some properly qualified evangelist, promises the best results. At places like Pen or even those no larger than Apte, (about 3000 inhabitants,) we could generally get an audience in the usual manner in the bazars. While at Pen, Brother Vishnupant and family were with us. Many of the Brahmans and high caste people of the town came to talk with Mr. Vishnupant; many came for less noble reasons; but whoever came, or with whatsoever motive they came, they were not suffered to depart till they had received faithful and loving warning from his lips. In no other place was so much interest excited; the interest was not altogether of a friendly nature, as we had opportunity to see; but the very fact that that was said caused *any* interest was encouraging. Too often the utmost apathy is all that marks the conduct of a community when visited by a Preacher. One lad was so much attracted by what he learned of Christianity as to follow us to Bombay, leaving his friends for that purpose. We hoped to see him brought into our Church; but after some vacillation, he went back to his own home.

C. W. PARK.

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MR. HUME'S REPORT.

It is with no little satisfaction that we think of ourselves as already engaged in mission work. The first year spent in study

was a pleasant one, but we are glad it is past and that we are now busy in regular work at our own station.

Mr. Park's absence leaves the *Dnyanodaya* and other miscellaneous work on my hands; and in addition to this, for the present, we can do little more than take such work as comes to hand. We are looking around, however, to see what kind of labor is most needed, considering the present condition of mission work in Bombay. There is so much, which needs to be done, that no energy or time should be wasted, but all applied to the very best advantage. During the two months we have been in Bombay we have devoted ourselves largely to encouraging and stirring up the Christians in our native church. As the result, there seems to have been a most encouraging improvement, especially in the Sabbath School and weekly prayer meeting.

*The Sabbath School.* The first Sabbath we were here, there were about twenty-five present at the Sabbath School, and these were divided into three classes, conducted one by the pastor; a second by his daughter, and a third by Mr. Shahu Daji. The last three weeks we have had an attendance of eighty or ninety, and these have been distributed into some nine classes. We hope to have a regular attendance of not less than one hundred.

*The Weekly Prayer Meeting* was held Friday afternoons at the School room in the Byculia compound. From three to nine were present at the first three meetings in November. After considering the matter carefully, it was decided to change the time from afternoon to evening, in order to accommodate the men; and to change the place of meeting to the pastor's house. Every week since there have been about thirty present and the meetings have been exceedingly interesting and profitable. We hope this change for the better will not be a temporary one. In case we can continue giving the time and attention to the interests of the church which they need, we have every reason for thinking we shall not be disappointed.

*Schools.* I have found some pleasant work in visiting two small schools for low caste boys, which Mr. Park opened some months ago. Although much is being done in Bombay in the way of education, such schools are evidently very much needed. Mrs. Hume has begun a small school for our native christian children, in our own house. This she has taught almost entirely, but we have now engaged a christian young man, who will relieve her from most of the work.



*Remeniscences.* It is with peculiar interest that we take up the work in this city which is associated in our minds with most tender thoughts of the father and mother, who spent the sixteen years of their mission life at this station. That their mantle may fall upon us, as we engage in the same work, is our earnest desire.

E. S. HUME.

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PASTOR VISHNUPANT'S REPORT.

*The Week of Prayer* was observed with great joy and hope, and we praise God that we could begin this year in His service in such a manner.

*The Church* has prospered this year in some things more than heretofore. Especially the Sabbath School and Meetings with Inquirers have been very interesting and profitable. Two or three of the Church members did not like what I did in some things and they have not attended meetings regularly. But I have hope that they will look at things differently and will come again. I am happy to say that the number of hearers on the Sabbath, both Christian and heathen, is uniformly larger than it used to be. The Church is thankful to Mr. Park and to Mrs. Hume for improving and adding to our service of praise, by playing on the organ.

*Additions.* Three persons have been added to the church on profession of their faith. Lakshmanrao, of the Koli caste, is a clerk in charge of a Government Dispensary. He was formerly in a regiment stationed at Ahmednagar, and there heard the gospel from Rev. Mr. Ballantine. That was seventeen years ago. And through all those years his duty was matter of his serious inquiry. At last, on coming to Bombay, he found more light and incitement, and he joined this church.

Phintam, a sweeper whose home was in N. India, came to visit his brother in Bombay and found his way to our church. He heard the word and believed and professed his faith in our connection.

The third who was baptized and received to our communion was Azaribai, of the Marathi caste. She was convinced by the instructions of Mrs. Park and Bhagabai, the Bible-woman. We praise the Lord for all three.



*Hindrances.* The Native Church in connection with the Church Missionary Society, by special efforts, drew away some who were inquirers under the instructions of this church. We think such a course very harmful to them, and to us, and to the inquirers; and we feel aggrieved about it. But we are sustained at such times by the Scripture that says "We count them happy who endure."

*Changes.* It has been a great sorrow to us that dear Mr. and Mrs. Harding should have removed from Bombay, and also that Mr. and Mrs. Park were compelled by poor health to leave us for a time. But we rejoice that the Lord is blessing them where they are, and that Mr. and Mrs. Hume have come, and entered into their work.

VISHNU BHASKAR, *Pastor.*

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#### THE MEDICAL WORK IN BOMBAY.

During the year, I have visited a great variety of houses from Sir ——'s spacious mansion down to the cooly's hut, where the entrance was so low that I was obliged to crawl in, and it was so dark at noon-day that I could not see the patient until I brought in the candles from my carriage. At all these places I have been very well received, although as the majority of them are Gujarati houses, I have had but few opportunities for conversation. They know Marathi less than English, and English very little—the women not at all. I make a point of inquiring in every house, whether the women and children can read, and whether they wish to learn. Very few of the women know how to read and I have learned to read Gujarati myself, in order to be able to teach some of the most anxious. In the wealthier houses they employ private teachers for their young children, girls as well as boys, but the wives are entirely neglected.

These people are chiefly Banias and Bhattias. Some of them are Hindus and others Jains. They are very careful not to say much about their own religion, but many of them are free to inquire about mine, and I as freely explain it to them, as far as I can make myself understood.

The men make these inquiries—the women, never. They, poor things, look on in silent amazement to see me writing pre-

scriptions like a man. One man asked if any of my countrymen even had more than one wife. I answered—"Never, it is against the law." "Well" he said, "I read of an American, Brigham Young, who has *many* wives, and if it is against the law, I do not see why he should be allowed to keep them." I tried to explain the matter to him, but am sure that he felt that he had asked a puzzling question.

The most of these people are in very good circumstances, but I find it hard to collect fees from them. Many of them will *not* pay, and as a consequence, my expenditures have exceeded my receipts this year.

During the latter part of the year, it has not been convenient to receive many patients at my house, and consequently the numbers treated at the house have fallen off considerably. But I have visited 40 per cent. more than last year.

I have felt the need of a Dispensary very much; but the state of the Board's finances has hitherto prevented my asking funds for the purpose. Alone, I can do much, but with a Dispensary and a suitable assistant, I might do much more, and make myself more widely known among the people.

I have co-operated with the Zenana workers in Hindustani houses and could open doors in Gujarati houses, if there were any workers to follow. May the Lord send laborers into this much-neglected field.

S. F. NORRIS.

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## AHMEDNAGAR COLLECTORATE.

### CHURCH IN THE CITY OF AHMEDNAGAR.

*Receptions to the Church.* During the year 1876 there were sixty four persons received to the communion of this church, on profession of their faith. Forty two of these had been baptized in childhood on the faith of their Christian parents. While studying in the schools at Nagar and attending the services of this church, they turned to the Lord. "Train up a child in the way he should go, and when he is old, he will not depart from it." The fulfilment of this scripture promise appears in their case. Their conversion is the fruit of the good instruction they received in childhood. It should teach us to

be very careful and give our children the best instruction, even while they are small.

Of those who had not received baptism in childhood, six, the children of heathen parents, had come here to attend school. So that forty eight of those received were students in the schools here, and the Scripture is fulfilled which says "Out of the mouths of babes and sucklings Thou hast perfected praise." We see also the utility of schools for the extension of Christ's kingdom. The turning of these forty eight souls to God was the result not merely of my instructions, but also of those of their parents and of their teachers. They were co-workers with me. The Lord said "One sows and another reaps" and so we have found it in this case.

Of the others received one was of the caste called Mali (Gardener). The rest were of those called Mahars and Mangs. For, "Nor many wise men after the flesh, not many mighty, not many noble, are called." This was said 1800 years ago, but it is now applicable to this church.

*Reductions.* This year very few have required discipline from the church. Only one has been excommunicated. On the whole it appears that the church has remained in a spiritually prosperous condition. We are thankful to God that we have to record the death of only one church member, a blind and aged woman, and of two baptized children.

*Giving.* The instruction given this year on the duty of giving tithes, produced very good results, and some of the church members are becoming fully awake to this duty and have improved in the art of becoming rich by giving. This is matter of rejoicing.

Many of the members of this church contributed liberally for the Rest House which was built this year under the direction of a committee of the Aikya.

Several Kirttans were held in our church during the October meetings, and also before them. In all there were about a dozen, and the expenses for lights &c. were about a rupee and a half each time. This expense was met by the contributions of the church members and the missionaries, and was not allowed to fall, as before, on the funds of the Mission. This is as it should be.

It has been decided that the contributions collected at the Maternal Meetings should also be given to promote Kirttans.



We see from all this, that preaching the gospel by the means of Kirttans is regarded by the members of this church with great favor. This is a reason for great joy.

*Kirttans.* A brother belonging to this church, with his three boys for helpers, has conducted Kirttans for three or four years. This year some other brethren formed another troupe, and they have begun preaching the gospel by the means of the Kirttan.

*Lay Preaching.* Some of the younger brethren of this church and even some of the girls, have made great exertions to tell the news of salvation to the heathen, and I rejoice on this account.

Our Home Missionary Society has used the collections made at the monthly concert for helping a brother to give his time to preaching the gospel, and gave him two rupees a month for about six months.

*Other Christian Work.* A brother of the church, taking the lead and the responsibility, has obtained aid from other brethren and still more from some gentlemen and thus has supported two Christian schools. His teachers preach to adults as well as teach the children. This brother besides doing his own regular work has carefully superintended these schools and has taken on himself the labor of soliciting and collecting the amount necessary to pay the teachers. All will rejoice over this.

*My Vacation.* For the improvement of my health, I was absent this year during a vacation of three and a half months. Rev. Sonaji Makasare, who was a brother in this church, became acting pastor and with the help of the missionaries conducted the usual services. For this I thank him and them.

*Regular help.* Formerly Rev. Dr. Bissell living at Nagar gave me such help as was necessary for the church, in preaching and in other ways. When he found it necessary to go with his family to his own land, it seemed as if we had met a great loss. But Rev. Mr. Hume was appointed in his place and by his excellent and faithful instructions has become so useful to the church that we have well nigh forgotten our sorrow at the removal of Dr. Bissell. The church thanks them both for their help.

*The Burial Ground* of this church had for some years been in a dilapidated state. Its improvement was begun in



1875 and this year it has been mostly completed. We wish to thank the missionaries and others who have aided us by their contributions—especially Mrs. Bosanquet for her large donation.

The above, in brief are some principal matters that have affected this large spiritual family during another year. My prayer to God is that the new year on which we have entered may prove one of happiness and growth.

R. V. MODAK, *Pastor*.

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#### THE NORTHERN DISTRICT.

*The Churches.* The Ahmednagar church and six village churches were under my care during the year 1876. As two-thirds of the salary of the pastor at Ahmednagar and half of the salaries of most of our village pastors are paid from Mission funds, and missionaries are the treasurers of the Pastors' Sustentation Fund through which the churches pay the balance, the missionaries necessarily do something in the way of superintendence. But I carefully avoid all interference with the polity and discipline of the churches and they are growing more and more self-reliant.

In some of them the year 1876 was one of ingathering. Eighty-five persons were received to these seven churches on profession of their faith and their communicants at the end of the year numbered 260 men and 263 women.

*Their Contributions* for the support of their pastors in 1876 amounted to Rs. 675 or about a rupee and five annas for each communicant. Excepting a few rupees however, this sum was contributed by the sixty-one heads of families who have appreciable incomes. Of these, forty men and eleven women are either agents of the mission or servants of the missionaries. Ten are not in the receipt of anything from these sources. The rest are members of the families of the above, or students whose expenses are paid, but who have nothing else unless they can now and then earn a pice, or the very poor. All of these have only occasional opportunities for earning a mite to cast into the treasury of the Lord. So it will be seen that the average con-

tributions of those who gave regularly for the support of the pastorate were more than ten rupees each for the year 1876. I must add that in November and December, the stagnation of trade and the very high prices of food brought many into straits and the sum total of the contributions was much below the average of the preceding months.

*Other statistical matters* will be found on page 9 in the statistical tables, and the special report of the pastor on page 16 and an account of the building a rest house on page 17 so that it is unnecessary for me to refer further to these matters.

*The Panchegaw Church* was in an unusually earnest state during the last year and seven were added to its membership. Some of these reside at Pimpalgaw, three miles N. of Panchegaw. Deacon Harkoba, who was formerly a gosavi and who since his conversion has been a zealous preacher of the Gospel, has taken special interest in Pimpalgaw and wishes to reside there. But there is no house available for him to rent, and persistent efforts continued for more than a year, have as yet failed to secure him a building spot. When we have procured a building spot inside the walls of a village for a Christian reader or teacher who was formerly a Mahar, it has proved a source of endless ill-will and vexatious acts on the part of the villagers. They regard all land that was once enclosed by the village walls,—though the walls may have fallen and the earth of which they were built may have been removed years ago,—as consecrated to the use of the higher castes. On the other hand if the house of a mission agent is in the Mahar-wada or the Mang-wada it restricts his efforts very much to the Mahars or the Mangs, so far as that village is concerned. So we try to secure a spot of neutral ground and have secured such spots in some places with the best results.

There is a spot of ground at Pimpalgaw that was occupied by some Mahars for their stacks and threshing floor, although it is part of the untaxed land known as Gayran. A road from the village passes between it and the Mahar quarter. So it is just what we need. The occupants being inquirers and desirous of a school as well as of securing Dea. H. for a fellow citizen, gave a quit claim in our favor. But as yet we have failed to secure the Government permission to erect buildings on the land. I have a school there that is helped by a grant-in-aid from the C. V. E. S., but it is taught under a tree.

*Hindu Discipleship.* The story of Bapuje, a disciple of Deacon Harkoba, who died in the beginning of 1876, shows a

peculiar character resulting from Hinduism. While H. was a *guru*, B. was his favorite disciple, a member of his family and under a vow of obedience. When H. found Christ and professed Christianity, it was a trial to B., but he clung to his beloved superior and in the course of years found Christ himself. He remained obedient through his life, taking the entire care of H's farm and of all his possessions. His death was a great blow to H. who before had no concern as to worldly matters, but now in his old age found himself obliged to learn how to manage them.

*Kirttan Singing in the Chande Church.* Special interest and efforts were developed in the Chande Church in connection with singing the gospel. Pastor Laksmanraw has no special fitness for becoming the leader of a kirttan troupe. But he was led to engage in it and achieved marked success. At a meeting he held in Miri, a village in his large parish six miles away from his home in Chande, there were several good singers present and instead of the dozen or fifteen that usually attended his meetings, he soon had an audience of two hundred hearers who were drawn together and held by the singing. He was so interested that he kept on having a hymn sung and then explaining it and exhorting in its line of thought, and then another hymn and so on, till all were surprized to find that it was 4 A.M. He went home and selected for a kirttan troupe four young men who were good singers. They all depended on what work they could daily pick up, for their daily bread. But they were enthusiastic singers and would rehearse with him far into the nights. He begged the money for buying the more necessary instruments—a mridang and vina and tal—and they began to give the kirttan of the Prodigal Son. They soon had plenty of invitations and delivered it with great acceptance to all classes in many villages. They walked to these villages and economised in every way. Those who invited them would give them a good supper and in some cases a few annas in money, so that on the whole their expenses for some months were frugally paid. At one village the mother of a church member, who had not been interested before, was convinced of her need of the Savior and found peace by faith in Him, while listening to this kirttan. She begged that they would not leave her in the cold as she might go back to her old indifference and the Shingawe church was called together the next day and she was examined, baptized and received to the communion of the church.



*The Bible Women* under the care of Mrs. Fairbank have enjoyed good health and have carried on their work with their wonted zeal. The dearth gives them trouble at home, but unusually good opportunities for instructing others who listen better than ever before, though the time for ingathering does not seem to have come.

*Itineracy.* With my family, I have continued to devote as much time as possible to preaching tours among the villages. We were out 106 days in the year under review. We had good opportunities for preaching the word, but I am not able to record any tangible results. We sow in hope, assured that in "His time" the Lord will cause the good seed to spring and the harvest to wave.

*Schools.* As before, the two station schools were under the care of Mrs. Fairbank. There were from 70 to 75 scholars in attendance. The results of a thorough examination by J. S. Haig, Esq., made with reference to the award of a series of prizes that he had offered, showed that the progress made by the scholars was eminently satisfactory. In November sixteen of the most advanced scholars entered the Normal School. Their attainments in study were such, that the raising the standard for admission to the Normal School which had been talked of as a desirable future arrangement, was found practicable and the standard was raised.

In the village schools too, the progress in study was satisfactory but the number of scholars was less than in 1875. After the effects of the drought began to be felt this was to be expected; but I can give no satisfactory reason why the attendance was less in the first part of the year.

I am thankful to the C. V. E. S. for grants-in-aid to schools that are under my care but that are not helped from our Mission Funds. During the last half of the year three such schools received aid from the C. V. E. S. at a total of seven and a half rupees a month.

S. B. FAIRBANK.

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#### THE WESTERN AND SOUTHERN DISTRICTS.

*The Miscellaneous Work* which falls upon a missionary in Ahmednagar is varied. My work during the past year has consisted mainly of talking with enquirers and others who come to



visit a missionary from friendship or from curiosity or to beg some favor ; of over seeing and directing native helpers including a great deal of vernacular correspondence ; of occasional preaching and conducting religious meetings in our chapel ; of assisting Mrs. Hume in the care and direction of the Girls' School ; of caring for the poor and sick, who have been numerous this year ; of writing one Marathi and one English article monthly for our Mission paper and of more or less preaching in the bazar together with many entirely secular and other duties. I have also been permitted to prosecute the study of Marathi with a pandit almost everyday and to make frequent short tours into the villages. Most of the results of such work cannot be easily presented in a report and yet they are such as to make me glad and hopeful.

*Visits from the educated classes.* Personal visits from natives at my bungalow have been encouraged because our talks thus have a personal element and pertinence which addresses to large numbers cannot secure. Moreover the educated classes will rarely stop to hear roadside preaching, but will visit a missionary's home, and excepting lectures there is no other way of securing personal intercourse with this class, which, though not generally kindly disposed to Christianity, ought in some way to be influenced. During coming years I shall try to do more work for this class by delivering or securing the delivery of lectures.

*Bazar Preaching.* Most of my bazar preaching in the city has been done in a room belonging to the Mission directly on the street in a central part of the city. Here, as the missionary is on his own ground, people are always quiet and attentive, while a company of from 10 to 70, usually not far from 25 or 30, quickly assembles.

*The Girls' School.* This school has been attended by nearly one hundred girls during most of the year. Miss Anderson, who had hoped to assume charge of the school, has to our sincere regret been unable to do much work in it on account of poor health. Still she resolutely held on in her efforts to stay and secure a knowledge of the vernacular until she became convinced that her health would never be good here. She has therefore started for America. It is only right in this connection to allude to the expected return to America in a few weeks on account of her health of Miss Ashley who for some time had charge of this school and endeared herself to many by her

labors. Though latterly engaged in visiting heathen women in their homes in Bombay she will be long remmembered by the Christians of this district. The school has during the year been in the charge of Mrs. Hume who has spent most of her strength in preparation for the duties of the school by the study of Marathi and in teaching the Bible and sewing. The department of the girls has been good and it is a cause for great thankfulness that twenty eight girls have been admitted to the church on profession of faith. The school is attended mainly by the daughters of Christians. Hitherto almost all the girls have received clothing twice a year, and have paid no fees for tuition. But with a view to developing a greater spirit of self reliance in our people, the Mission has decided that hereafter clothing will not be given to the daughters of Mission helpers or of others with similar incomes, and to the poorest girls only once a year, and, moreover, that a small monthly fee of one anna for tuition will be required. The present high price of food requires us to pay one third more than ever before for the board of girls supported by us and we have therefore been obliged to decline to receive many girls who were anxious to avail themselves of the privileges of this school. At least one third of the girls who receive assistance have been supported by the donations of the English Normal School and Vernacular Education Society and of several ladies of Ahmednagar. This assistance and also the personal interest manifested in the school by two ladies who have now left the country are gratefully acknowledged.

*Bible Women.* Three Bible women have worked among heathen women in the city and vicinity most of the year and also aided in sustaining a daily noon meeting for Christian women. During the latter part of the year the large numbers of labourers gathered together on relief works necessitated by the present dearth have furnished large and attention audiences to these women during the hour of rest at noon. Audiences of from one to two hundred have not been unusual. These women have also made some short tours into the villages and have always been well received.. Two other Bible women work in the villages only. Last year they were stationed at Mandavgan, but now are living at Jambgaw an interesting place to which reference will be made later.

*Theological School.* Our Mission proposes to erect in Ahmednagar, during the year 1877, some dwelling houses for the ac-

commodation of the students of a Theological Training School, and perhaps to begin the instruction of a class of such students. Some graduates of the proposed Institution will doubtless become the Pastors of Churches; and some will meet the demand for well-trained Catechists and thoroughly educated Teachers. A glance at our most promising young men who would be candidates for the proposed course of instruction, suggests the necessity there will be for a partial division of the class, between those who know nothing of English, and those who know enough of it to profit by instruction conveyed through the medium of the English language. It is intended to teach these partly in English, and to help them in the study of the best of such English books as they may need to use. The other division will be taught entirely in the Marathi language. A large portion of the studies of both divisions will be pursued in concert, the Marathi being the medium of instruction. Probably most of the Pastors needed by village churches will be best supplied from those who know only their vernacular language.

If the necessary funds can be secured, a much needed Lecture Room for the Theological School will also be built.

*Sirur Church.* The church at Sirur was in January deprived of its esteemed pastor, Rev. Kasam Mahammadji who has gone to Sattara. The names of three members, who have long been absent, have been struck from the church roll. One very cheering event at the close of the year was the baptism and admission to the church of the Brahman teacher of the English school supported by the Municipality of Sirur. He is a native of Ratnagiri and received Christian instruction first from missionaries in that place afterwards from a missionary and our native helpers in Sattara, and after coming to Sirur from pastor Modak of our Ahmednagar church and myself. Reading an examination of the claims of Deism of other Christian books was also a help to him. At the time appointed for his baptism he sent a notice of what was to occur to all his friends and courageously received baptism at the hands of pastor Modak before a large company of people. May God give him grace to be the means of leading many to himself.

*The Chapel at Sirur* was built by Dr. Bissell about twenty years ago. At the close of November the Western wall tipped outward about six inches at the top, probably on account of the sinking of the foundation, and other parts of the building are not firm. I hope that a missionary will be located at Sirur



before long, for whose work a good chapel will be needed. But before the next rains at least part of the chapel must be pulled down and another of the same or smaller dimensions be erected. But for this unexpected necessity no funds are now available. We look to the Lord to supply them in some way. The gentlemen at Sirur have kindly renewed their monthly subscriptions for a Poor Fund which had previously been supported, but had temporarily fallen into disuse, because fortunately it was not needed.

*Loni church and Parner district.* The growth of the Loni church is one of the most satisfactory experiences of the past year. The church has always been small and has never had a pastor. During the year, by a number of additions, the church was much encouraged and in July called and settled an excellent pastor, Rev. Sonaji Chandrabhan Makasare. The church with the help of those christians of a neighboring pastorless church has undertaken the entire responsibility of his support, all members who have any income giving at least one tenth of their incomes and some even one eight and one seventh. And best of all even during these hard times without any complaint so far as I know, they are cheerfully fulfilling their promises. They have agreed to give the pastor at least Rs. 12 per month with a promise of Rs. 15, if possible. In December they actually collected Rs. 14-6-0. This is the second self supporting church in our Mission, and it is to be hoped that others will imitate these examples. Though three missionaries were members of the ordaining council, a native pastor acted as moderator and another as clerk of the council. The address of the pastor who gave the right hand of fellowship of the neighboring churches is worth briefly describing. After some preliminary remarks he said grasping the right hand of the pastor elect, "And now, my brother, I extend to you the right hand of fellowship not only in my own name and the name of this council, but in the name of all the christians of America." (That is certainly hearty, I thought, and is no doubt due to the presence of American Missionaries.) "Not only so it is the right hand of all the Christians in Europe." (That must be because we are under the English Government and many English Christians are interested in our work, I thought.) "And not only so, it is the right hand of all the Christians of Africa." (Such a right hand I never saw before.) "And not only so, it is the right hand of all the Christians of Asia."

(Here certainly is a universal bishop. He could add no more.) "And not only so, it is the right hand of all the Christians of all the islands of the sea." (Well, well, that would have been an omission. This must cap the climax.) Not so, for as the climax he added with an extra shake of the hand, "Finally I have great pleasure in extending to you the right hand of fellowship in the name of "the Union," (the association of churches connected with our mission in this district. After such a cordial greeting it is not strange that the church continues to prosper. The following is a part of the report of the pastor. "At the beginning of the year there were 13 communicants in this church, but during the year 10 persons were admitted by profession of their faith and 9 by letters from other churches. so that now there are 34 members in good standing. The number of baptized children has increased from 5 to 16. During the year the church has decided to observe the communion service once in two months and to conduct a weekly meeting every Thursday to pray that by God's blessing the gospel may be successfully preached in this district. The members who live at a distance from Loni have very regularly come to attend the Sabbath service. At the time of the installment of the pastor the church, in addition to assistance received, spent 8½ rupees in entertaining christian friends who came for the occasion. There are many enquirers who we hope will be led to the Lord. The religious condition of the church is good. The church is feeling very much cramped for want of a suitable chapel for holding religious services. At present the house in which the pastor lives is used for all services and both people and pastor are much inconvenienced. Therefore the church is anxious to build a chapel and make suitable arrangements for its pastor's house, and desires to take the responsibility of the work on itself. But as the church is now exerting itself almost to its limit and is at best poor, it must look to friends for help. We are anxious to raise several hundred rupees and therefore with clasped hands beg christian friends to help us. We have asked Rev. R. A. Hume of Ahmednagar to receive any donations for this purpose. During the year no member has died or fallen into flagrant sin, but God has added largely to our number for which we heartily praise him, and we pray that he will continue to bless us that ere long another church may be formed from a part of this. "Brethren pray for this church and its pastor."

The condition of our work in many towns in this district is hopeful. All the Mahars in the large town of Jambgav, to which I have made short visits ten or twelve times during the year, seem to have entirely abandoned the Hindu religion, gladly listen to christian instruction and more or less conform to it, forming what might, I suppose, be called in S. India a Christian congregation of several hundreds, the drought has, I am sorry to say, caused most of them to leave their homes, but I hope that they will in time return. Nearly as much might be said of the Mahars of the large town of Hange. The Kunabis of another town are the most intelligent of the cultivator class whom I have met. Many of them are so thoroughly convinced of the falsehood of Hinduism and the truth of Christianity that they say before the whole village, "If you should now abandon Christianity and teach Hinduism, we would not believe you. Count us as Christians, though on account of what our relatives feel about caste we cannot now take baptism. The Brahman religious guide of that village was in November baptized with the approval and encouragement of some of the Kunabis. They only said to him when he expressed his faith and asked me for baptism in their presence. "We are glad to have you do this. Only you are by nature a hot-tempered man. So think well before you take the step, because some people will persecute you, and then, if you wish to be restored to caste, they will not accept you." Since his baptism he has had to bear a good deal of trial, but has, I believe, borne it patiently.

In Parner our Christian converts from the Kunabi caste have had a good deal of trouble about their privilege of drawing water. The government has upheld the rights of the Christians and the people are reluctantly beginning to admit that they must respect those rights.

*Kolgav Church and District.* Part of the report of the pastor of the Kolgav church is as follows. "At the beginning of the year there were 26 members in this church. By God's grace 3 men and 3 women have been added by profession of faith, and as two have removed to another church there are now 30 communicants in the church. The baptized children have increased from 33 to 40. On account of living at a distance many cannot often meet with us on the Sabbath and at other times, but all try to come at least once in three months to partake of the communion, and the pastor visits the church members in their villages, as often as possible. The members of the



church are giving much attention to the observance of the Sabbath, the instruction of their children and according to their ability the assistance of the poor, and those who have regular incomes pay tithes for the support of the pastor. They have given Rs. 70-12-9 for this purpose during the year. In addition part of the year the church helped to support a teacher in one village. For this Rs. 5-2-0 were contributed. Among those who attend the school in this place there are several inquirers. The Sabbath school has been conducted more regularly and satisfactorily during the year than ever before. This was partly due to the gift of some S. S. books. Moreover the church has decided to give something to the Bible and Tract Societies, and is now conducting a weekly prayer meeting."

Our helpers in this district have found the dearth a great help to them. They have had excellent opportunities in the early morning, at noon and at night of preaching to the thousands who have been massed on relief works on the road near Kolgav. One Sabbath I saw nearly a thousand people there waiting for their pay and had opportunity of preaching to over 300 till I could speak no longer. Moreover they now seem to have lost faith in their gods. "Our idols are liars, but the government is merciful" is the universal remark. The pastor of the K. church though a man of formerly low caste, has a most excellent influence. "He is the best of men, I never saw a better. No one listens to me now, but to him," was the remark of a simple Brahman *bhat* or religious guide. When a murderous attack had been made on the inmates of a tanga near that place and the perpetrators were suspected to be of the low castes of some of the neighbouring villages all of these castes in Kolgav to the number of 510 men, women and children were kept under guard before the village rest house for several days while their houses were searched for stolen articles and in the hope that some information would be communicated. It was our pastor who went day by day and begged grain and bread for these poor people who had no other means of support, and finally secured an order for their release from the Assistant Collector.

*Shrigonde.* In Dr. Bissell's report for 1874 allusion was made to his strong desire to secure a house in a good locality in Shrigonde, a large taluka town in this district which he would have bought but for a law-suit in progress concerning its ownership. A month ago our helpers told me that the law-suit had

now been decided and the owner was ready to sell it to us for Rs. 325. But unfortunately the money then available is no longer so, and unless we receive some special assistance for this purpose the opportunity may be lost. In such matters a missionary longs for at least enough money to follow up openings which Providence makes for him.

*Schools.* During the year six schools were supported by the Mission, but as they were insufficient for the demands of the district five schools were supported by private funds. One at Sirur was aided by a small grant from the C. V. E. Society. At Astegav (Sarole) an interesting school was supported by a grant of Rs. 2 monthly to a Christian who has some other slight means of support. In addition to the work of instruction the teacher built a small school house without other help than that of the village people. About the middle of the year most of the schools in this district were in fair condition and upon some pressure the pupils began to give a fee of one anna monthly. Everywhere people asked for schools. I do not recollect having visited a single village where, without any suggestion on my part, a strong desire for a school was not manifested. The dearth has caused multitudes to leave their homes for other districts and central places where relief works are being conducted. This has entirely broken up the schools in one or two places and in the other places the pupils can be collected generally only at night. Still these night schools are useful. There are about 30 pupils in the Kalgav school. After the rains I hope that the schools will fill up.

*Moral Improvements of Christians.* Many of our Christians are no doubt quite imperfect and their remissness is saddening. Yet such instances as the following are gratifying proofs of the great improvement which has been wrought in even common christians. A Christian who had come from some distance over one of the roads on which relief works are being conducted was asked by an overseer whether this mustering clerk had actually called the muster roll of laborers some distance back. He replied that he had not seen the clerk on the road and that the laborers had told him that the roll had not been called up to the time when he passed. But the clerk had previously sent in his report of the attendance of laborers for that day, and so it was evident that he had filled up his report from that of previous days without having actually called the roll. The fact was reported to the superintending engineer

and examined into. When the Brahman clerk found that his remissness had been discovered he came to the Christian and offered him Rs. 50 if he would say that he found that he had been mistaken and that the laborers had misinformed him about the roll call. This was declined though just then the poor man feared that on account of the high price of fodder he would have to sell at a sacrifice a fine buffalo which cost him Rs. 30 and which in a few days he did sell for Rs. 3½. Then the Brahman went to another Christian and asked him to mediate in the matter and offered Rs. 150, if it could be explained away. This too was declined by our Christians, though they personally has no enmity against the clerk. It is safe to say that few Hindus who had no judge to satisfy would have declined such offers, especially as there would have been no punishment to suffer had they taken the bribes and told a lie. Other pleasant accounts could be given of the good character and influence of some Christians.

*Dr. and Mrs. Bissell* left this field early in the year, and of course much of the results of the year's work are due to their long continued labors. People in the city and villages often enquire after them with real interest. "Other men have labored and ye are entered into their labors."

R. A. HUME.

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#### THE NORTHERN AND NORTHWESTERN DISTRICT.

The beginning of the year 1876 found us stationed in Rahuri, where we entered upon our full duties at that time. The Mission bungalow and grounds connected are situated in a position quite accessible to the town and yet in a measure sheltered from it. The new chapel is in the centre of the town and is a substantial brick building.

*The Church* has a fair number of names enrolled on its records, and yet they are not all of them as active as they should be. It is painful to see Christian men who are heads of families with wives who are totally indifferent to the truth, and who do all they can to prevent their children from attending school. These as well as other things in connection with their church have grieved us exceedingly and yet the prospects in many respects have opened out well before us. The increase in



number has been very encouraging, in the last two years the membership has more than doubled. I am sure that could my father have foreseen all the changes for good which have taken place not only in Rahuri, but in the whole Godavery village, his heart would have been full of joy. I remember coming with him through this very town of Rahuri, and not having a single convert to come forth to greet him, and now most of the Mahars are to say the least intellectually convinced of the truth of Christianity, but the hearts are not warm with love for Christ and hence they do not come forward to confess Him.

*Tours.* Soon after the commencement of the year we had our first experience of touring. We visited all the out stations north and west of Rahuri. The Khokar Church we found in the most flourishing condition. It then had the largest membership of the churches under our care. The pastor is alive to the work, and it was pleasing to see that he was instrumental in stirring up others to good works. The church at Belapur we found had dwindled considerably. The membership was so small that since then at the meeting of the Aikyah in October it was recommended that the remaining members consider themselves or belonging to the Khokar Church. In February Rev. Dhondiba Wagchawari was dismissed from the Bilapur church and installed over the Satral church. The aggregate membership of the 7 churches, of which 4 have pastors, at the end of the year was 190 a gain of 22, 29 were received on profession of faith, 8 were received from other churches, by letter, 9 went to other churches, 3 were excommunicated and 5 died. The total of baptized children in connection with these churches in 236.

*Schools.* The schools were in a flourishing condition the first part of the year, but owing to the scarcity, people have been in distress for want of food and have availed themselves of the opportunity offered by government of work on the roads. This has taken away many of the children from our schools. In one village near which large numbers were working, the teacher opened a night school and I found three boys from three different castes studying together. We do not receive this year, the usual number of petitions begging for schools in villages where there are more. We do not assign the cause for this to any real decrease in interest, but simply to the present distress, caused by the hard times, and we hope and pray that their

serious obstacle to the work may be only temporary. We have been able to have a good school in Rahuri during the year. The average attendance for the whole year has been about 20, varying considerably at different seasons. We have been rejoiced to see (6) six of the older scholars come out and make a public profession of their faith in Christ. One of the boys we consider especially promising. He is the son of a gosavi who is still very much averse to Christianity. Both he and the boy's mother have used every means in their power to dissuade the boy from joining the church. At one time they took him out of school and married him against his wishes, but he came back and has remained with us ever since. He is very useful in the kirtan of which pastor Waniram is leader. He has a fine voice and can play on one or two instruments. We have had the kirtan singers accompany us in our touring during the latter part of the year and have found it a means of usefulness. The people are never tired of listening, and would listen all night, if they had the opportunity.

*The Medical work.* During the first part of the year while touring the people came in goodly numbers for medicine and were generally ready to pay the regular fees, which were small. But during the last part of the year, few have come and those were unable to pay, owing to the general distress of the people. The fees are always remitted when people are known to be poor. During the rainy season we were in Nagar and there the people seemed to welcome the opportunity for medical treatment, though they did not come in as large numbers as the previous year, owing to the fact that my dispensary was not as centrally situated as before, and that I insisted upon a small charge for medicine from those able to pay. This plan of asking payment for medicine has worked better from the beginning than I expected, considering that previously it had always been given away, and that now there are places where it can be obtained free of cost, but it is one of the means of teaching these people independence, especially the native Christians who seem to have the idea that this medicine should be free, then, too, what they pay for, they value more. These considerations as well as the low state of the treasury make it seem best that the plan should be continued.

WM. O. BALLANTINE.

## THE SATARA COLLECTORATE.

## THE WEST DISTRICT.

On our return to India in October 1875 we were stationed at Satara, and immediately came to this place. Our work has been principally evangelistic, and we have endeavored in various ways to reach the great heathen population around us. It has therefore been emphatically a time of seed-sowing with us, and although the results do not appear in full, yet we have seen enough to encourage us in our work. Of the means employed to reach the people I may mention the following.

*The Kirtan.* At my request Rev. Kassimbhai of Seroor was removed to this place to act as my assistant. He had previously prepared several Kirtans which had been delivered with good effect, and it was hoped that by this means a spirit of inquiry might be awakened among the people here. A series of evening meetings was therefore organized at once, to be held twice a week, on Tuesday and Friday evenings. The exercises were varied occasionally by an exhibition of the magic lantern, when in connection with the astronomical diagrams and scripture scenes a good deal of religious instruction was imparted. As soon as these meetings became known a large number of people came together each evening. For several weeks our large chapel was filled to overflowing, and many who were unable to find a place inside remained without, near the doors and windows, to listen to the singing. After a time, however, there was a considerable falling off in numbers, but it was then that the special interest began to be manifest. Night after night we recognized the same individuals in the audience, and by private conversation it was found that several persons were deeply affected by the truths they had heard. Thus our meetings continued for two months and a half, the interest apparently increasing all the time. It was hoped that some would openly confess Christ, but we have been disappointed in regard to several who seemed to be very near to the Kingdom of Heaven. One person asked for baptism, and was examined by the church and approved, but at the time appointed for his baptism the struggle became too great for him, and he failed to appear. Another was for a time under deep conviction, but could not be persuaded to take the decisive step. Others were convinced of the truth of Christianity and of their need of a Saviour, but



could not quite give up the world. One, however, a Brahman by caste, who was awakened by means of the Kirtan, came to Kassimbhai frequently for instruction, and afterwards finding employment at Seroor has recently united with the church at that place. We still hope that others will yield to their convictions and receive the salvation that is in Christ; and to this end we would ask the prayers of the people of God. Although the results of that series of meetings was not all that we could wish, yet of one thing we are certain, that large numbers of people were made acquainted with the gospel offers of salvation, and we can rest upon the sure word of promise. "My word shall not return unto me void."

*Street Preaching.* In addition to the special efforts mentioned above we felt that it was essential that we employ every means in our power to carry the gospel to the people. Bazar preaching seemed to be the most available means of doing this, and it has consequently formed an important part of our labors during the entire year. As a rule we go every morning, and sometimes also in the evening. Taking our stand directly on the street a little to one side of the passage way, we commence by singing a hymn. If an audience is not collected by the first hymn we sing another, after which we speak in turn, endeavouring to present the main truths of the gospel and to urge its claims upon men. Our audiences vary of course according to the circumstances and place. Our usual number has varied from forty to sixty, although we have frequently had from seventy-five to a hundred quiet and attentive listeners. They are for the most part from the middle classes of men. People coming into the city from the neighboring villages often stop and listen to us, and in our recent tour we met with several who had heard our preaching in the bazar.

When I first came to Satara I had had very little experience in city street-preaching, but what I had seen of it had led me to feel that discussions carried on in the street were so very likely to degenerate into mere *wrangling* that they were, on the whole, productive of more evil than good. How to avoid them I did not at first know; but after a little time I adopted the rule with my native assistants, "*never to allow discussion in the street, under any circumstances whatever.*" The people were told why we could not allow it, and were freely invited to come to the bungalow, or to the houses of the native helpers, where we would gladly listen to all their questions. Such an

innovation as this could not of course be quietly submitted to at once, and for some time strenuous efforts were made to draw us into discussion, or at least to prevent us from preaching the truth. But when other resources failed we were ready to strike up a tune and sing the gospel to them. This would usually quiet the audience so that we could go on, for a time, with our preaching. After a few weeks the people began to understand that discussions would not be allowed, and consequently they began to listen quietly. We are now experiencing every day the beneficial results of this course. Our street audiences are usually as quiet as the Sabbath audiences in the church, and it is very seldom now that we are interrupted by questions or scoffing remarks. The invitation to private conversation is repeated constantly, and it has not been an uncommon thing for some who have been really interested in what they have heard, to follow us on our return, talking by the way, or to come to the houses of the helpers, or even to invite the helpers to their own houses, for further conversation. Thus we endeavor to make known the truth with all boldness and plainness of speech, looking to the Lord Jesus to apply it, by his Spirit, to the hearts of men.

Among several cases of interest arising from our street preaching I may mention one, that of a Mussulman lad who was studying to become a *Fakir*. His attention was arrested and he became convinced of the truth of the gospel. He therefore renounced his former religion and declared his purpose to become a Christian. He has suffered somewhat from the opposition of friends, but has continued steadfast, and is now studying in one of our Christian schools.

*Touring.* One month near the close of the year has been spent in touring in the villages. We went up the valley of the Vena river, to the foot of the Mahableshwar Ghat, making three encampments of about ten days each. We found the people generally very ready to listen, and it was a pleasure to tell them the story of Redemption. To many it was an unheard of story. In some places the people listened with such eagerness that we felt that we could not leave them without giving them a form of prayer, by which they might come to the throne of grace and seek further light. Both the Kirtan and the magic lantern were made use of with good effect, in several places.

Seldom have I witnessed a more interesting scene than we were permitted to witness one day at Kelgurh. It was a quiet



Sabbath morning. Our camp was situated midway between two villages, about half a mile from each. Our position was such that we could overlook the whole valley, which at that place was scarcely more than a mile wide. A preaching service had been appointed at eleven o'clock, at the camp, and at ten o'clock I sent my helpers to the nearer villages to gather the people. On their return numbers of people came with them, and a little later still larger numbers were seen approaching the camp. The unusual sight was seen by the people working in their fields, and leaving their work they came running across the valley to see what it meant. About a hundred and thirty or forty people were thus assembled, and they all sat quietly under the shade of a tree and listened to the preaching of the gospel. I addressed them on the necessity of the new birth, and illustrated my subject by giving an account of the conversion of Paul. It was a soul inspiring scene, and we felt that the Spirit of God was present. When the preaching service was concluded the audience was divided into three classes, the boys on the right, the men in the center, and the women on the left. With a Sabbath school thus improvized, Mrs. B. took the women's class and the helpers the other two, and another full hour was employed in giving instruction. We shall not soon forget that Sabbath service, and I trust that the words spoken then may prove to have been words of eternal life to some weary souls.

*Work among women.* Mrs. Bruce has been engaged in work among the women, as health and strength would permit, during the entire year. She has visited the women in the jail regularly, during the first part of the year. Of the year twice weekly, and latterly once a week. This has enabled her to give a systematic course of Scripture instruction. and she has felt, at times, greatly encouraged by seeing the interest manifested by the women. She has also visited the women in various parts of the city as she has had opportunity. The invitations and calls in this direction have sometimes been more numerous than she could respond to. In addition to the above she has had the superintendence of the boys' school in the city, and has met the Christian women once a week for instruction and prayer.

*The Church.* The church under the pastorate of Rev. Vithalraw Makasare, has been, for the most part, in good working condition during the year. No additions however, have been made to it, but on the other hand one member has died, one



has been excommunicated, and two have removed to other places. The Sabbath morning service has been divided, Bro. Windsor holding a Sabbath school in his schoolhouse, and another being held in the church. It was thought that this arrangement would enable us to reach a greater number of people. In the afternoon a union preaching service is held in the chapel, which is generally very well attended.

HENRY J. BRUCE.

Satara, Jan. 1st, 1877.

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EASTERN DISTRICT.

If the time ever come when we shall be able to speak of rich harvests gathered, then truly will our joy abound in the Lord.

The part affected by the drought stretches far and wide through this region. The joy of harvest is not. The laborer is faint and weary, and his toil is unrewarded. He well knows that the seed he sowed the past season will never spring up. But this does not show that good work was not done or that good seed was not sown. No, not at all. Nay rather it shows the contrary. For "the expectation of the poor perisheth and hope of reward for his labor is cut off." But not so the Lord's workmen. He "watches for the latter rain" and *knows* it will come. So he goes forth untiring, to scatter seed that will never die. The promise is that his work shall prove fruitful. This is the ground of our hope. In the providence of God our work in this section is to sow the good seed, and it is a blessed work too.

*Tours.* We made an extended tour in the beginning of 1876. It began in December of 1875 and extended into the following church. The view may be too complacent, but we feel that had we taken no other tour and accomplished nothing else, we were repaid in that one tour alone for all we had endured for this cause in this land. Taking in our circuit Waduth to begin with, then Phaltan, the native state in the Northeast part of this district, then Nateporta, Shingnapur, Anna and Rahimatpur, we traversed a section of country that may be traced on a map. In many places we found relics of Hindu barbarism and cruelty, and Hindu idolatry, still in its worst phases. We would like to write of what we saw at the mag-

nificent temple of Shingnapur, where, in March, 50,000 pilgrims assemble from all parts of the country. But we have not time for it, nor indeed to extend further the account of this tour. We would sincerely pray that the many thousands among whom the truth was proclaimed may soon come to a better understanding of it, for their salvation and eternal good.

*A New Preaching Place.* On my return to Satara from the May meeting my first work was to look up a building. Of course I must have it in a suitable place, and upon such I fixed my mind. But what Hindoo would rent me a room for preaching the Christian religion! Opposite the palaces, right in the heart of the city, is a large square. At the Northwest corner of this there is a great thoroughfare,—the great inlet and outlet to the heart of the city,—and at this point there is a small building. I thought, ‘Of all places in the city here is the best.’

“To whom does it belong? was now the first question. It belongs to the native prince. Well, thought I, I will make an attempt. So I went to the palace, and without entering into detail, the prince gave me the place! It was old and dilapidated, but I knew it could be made into a preaching-shed. I told him what I wanted it for, and he gave it me, and his chief officer said ‘You shall have twenty-five rupees to help you put it in repair.’ I came away astonished, thanked God, called the carpenter and masons, set them at work, put the place in order, and now preach in it!

“As the work of repairing was going forward, the wonder excited by it among the Brahmans was beyond description, and they thronged the workmen, asking them all sorts of questions,—‘How did the Sahib get that place? What is it for?’ etc., etc. But the fact that I have it is to them the greatest wonder of all. Let them wonder, while we will rejoice. The place proves to be just the spot, and now, as God goes with us day by day to this place, may he pour out a great measure of his Spirit to convict these haughty men. We do go in God’s name, and it is ours to trust in him for courage to go. We need courage certainly, and I go with the belief that as God is unchangeable, so our help in him is certain.

*Industrial School.* It is with goeat gratitude that I acknowledge the continued favor of the citizens of our camp at Satara in behalf of the Boy’s Industrial Home. We make no pretensions to a great institution, for it is a little one. But we hope to bring great good out of it. It is already a good and

was never more prosperous than at present. An acknowledgement of the continued kindness of our friends and of the amount we have received from them this year will be found in the appendix to this report. From the beginning to the present this department has been sustained *entirely* by private donations and subscriptions.

R. WINSOR.

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BHUINJ AND VICINITY.

We have during the year 1876, visited the villages around Bhujinj, Shirul, Wai, Kudal and Panchgani. We have found good audiences, and they have listened to us with apparent interest. But we are sorry that we cannot speak of numbers earnestly inquiring for the truth, and of many having accepted of Christ as their Savior.

An old man living near Panchgani, has for sometime been much interested. We have often talked with him of late, and we think that he has accepted of Christ in his heart. He seems ready to be baptized and to join the church; but his friends do all they can to prevent his coming to see us or even to meet us when we go to his village. One who had resisted all efforts for her salvation, has lately yielded her heart to Christ and joined in church fellowship with us.

Taking Panchgani as the centre, there are in a circle of four miles radius some twenty-five villages. About half of these are in the valleys below. During the year we have visited nearly all of these and have preached in most of them. In order to become better acquainted with the people and to have longer talks with them, we have been trying the plan of going to a village in the early morning and remaining there all day. In the morning we generally find a large audience. During the day a few of the people come to us under the tree where we take our meals and we go and find little companies of them in the village or in some near hamlet. In this way we have done some profitable days' work for the Master.

We hope the time may soon come when, even in this new field, we may see many turning to God.

S. R. WELLS.



## SHOLAPUR.

The Sabbath services at Sholapur have been the most interesting portion of our work. The morning service—generally conducted by the pastor, is especially for the Christian community, while in the afternoon, by devoting a portion of the time to a Sabbath School, and closing by a general exercise, both Christians and Hindus are reached, and the audiences have been unusually large and attentive. The native pastor has labored with great fidelity in season and out of season, and the two Bible Readers and three teachers have been united and regular in their work both in the city and in some of the near villages, and cases of interest are known to us, from almost every grade of society, and yet the church has not been numerically strengthened during the year.

The work has been considerably interrupted by the famine. Men's minds amid such anxieties, are not in the best state to receive the truth, and besides, some designing and evil minded men have endeavoured to prejudice the people against us by representing that the English are responsible for this calamity; that their great sin of killing cows and eating their flesh, and taking the fat to lubricate the wheels of the Railway carriages, has called down this judgment on the nation.—On the other hand, as so many have been obliged to leave their villages we have had frequent opportunities of preaching to those who would not otherwise have heard the Gospel, and to some, in their distress, the message of salvation has come with peculiar force, as an offer of rest to the weary and heavy laden.

But the most interesting work of the year has been in the region of Watwad where after two months in tents, we are still laboring as we write this report. There is no doubt but that the Holy Spirit is working here in many hearts and the progress since last year has been very marked. Near the close of 1875 one young man confessed Christ from *Paduli*, though much opposed by all his relatives. This year seven more adults were baptized at his village, and among this number are his own father and mother. Others there are convinced of the truth and will soon follow. Already ten villages are represented by these Christians and they are so associated by marriage and other ties with neighboring villages, that the report of this new religion has gone forth to scores of other places. When we came to this region in November, before meeting any of the

Christians, we were told by the heathen of a good number who in various places had become Christians, although not yet baptized. There is as usual no lack of opposition and although these converts are all from the Mangs, the Brahmins are foremost in opposing and oppressing them.

The voluntary efforts of the Christians to make known the Gospel to others, is one of the most interesting features of this work and this is done in a very quiet unobtrusive way as opportunity occurs, when meeting others at home, or in other villages. Several recent converts heard the truth first when visiting a village on a wedding occasion, at which time some Christians chanced to come. Some times men and women too have been to other villages on purpose to speak of the great salvation through Christ, and as these labors are unpaid and voluntary, the influence is all the greater. The spirit in which this work is undertaken is admirable. Two Christian women desired to visit a neighbouring village where great opposition to the truth had arisen. They were advised not to go, but they went, and were courteously treated and their message was kindly received. In speaking of it afterwards they said, "We went with fear and trembling, but depending only on God, we prayed all the way that he would help us and he did." Nineteen adults were baptized during the months of November and December. Nearly all are in middle life, though one is about 70, and the youngest about 16 years old. Most of those baptized have learned or are learning to read. Their desire to know what God has revealed prompts them to this. Fortunately there were a few who could read before their conversion and they have taught others, and these in turn are aiding still others. I hope that those who thus show most skill in teaching, may by extra training become fitted to teach more efficiently, and thus in a few years some good primary indigenous schools may be developed. A regular service has been held on Sundays conducted by Deacon Mesoba and his son. This meeting is attended regularly by those who live near, while some come with more or less regularity from a distance of 12 or 14 miles. We have had some in our audiences every Sabbath who had walked from 8 to 14 miles to hear us, and they seem hungry for the word. It is a great pleasure to preach to such hearers.

We are constantly meeting with incidents that illustrate the power of divine truth, as well as the similarity of human experience all over the world. One man awakened, but still un-

willing to submit to Christ said, "I will sweep up and clear away the rubbish from my heart and then come to Christ;" which is the old story of trying to make one's self better. A woman had had an ungovernable temper and a very sharp tongue. It was remarked of her that the people all knew she had become a Christian for she was now able to govern her tongue. One man became a Christian in 1875 but his wife stoutly opposed him. This year she too turned to Christ and at the time of her baptism her husband remarked, "For a long time I had Satan for a neighbor, but the Lord has driven him away." It is impossible to foretell how rapidly this work will develop. The opposition is very determined and bitter in some quarters. Yet the divine hand has been so manifest hitherto and there is such a wide spread impression that this religion is true, and such a favorable disposition towards it, that I am hopeful of a more extensive movement in the near future. We have endeavored hitherto to work where He works and as he works, and it has been altogether the most delightful portion of my missionary experience—the three past years of labor in this region. Just now we desire especially to ask the prayers of those who read this report, that the many who have been awakened here, may have grace and courage to give up all for Christ without delay. I desire to make special mention of our indebtedness to Dr. MacDonald of the Bombay Medical Mission, who with one of his pupils, Prabhakar B. Kheskar, has accompanied us upon this tour. Besides relieving much suffering his work has tended to conciliate the people and allay prejudice, and we are quite sure that many will remember him as the kind Physician who was the first to visit this region on such a beneficent errand. There can be no doubt that such labors are very valuable, especially in a new field like this, and the genial, kindly, and truly Christian spirit of Dr. MacDonald, fits him admirably for his work.

C. HARDING.



## ACKNOWLEDGEMENTS.

The following Donations and Subscriptions, received during the year 1876 by different members of the Mission, are thankfully acknowledged.

	Rs.	As.	P.
H. B. Boswell, Esq ... ..	300	0	0
Mrs. Boswell. Avails of Bazaars ...	590	8	0
Major G. A. Jacob ... ..	240	0	0
E. T. Candy, Esq., ... ..	100	0	0
Abdulkayam Nuruddin, Esq. ... ..	60	0	0
Mrs. G. F. Sheppard. For the Boys' Station School ... ..	100	0	0
A. H. Durant Esq. For a Bible-Woman. ...	60	0	0
Mrs. Bosanquet... ..	200	0	0
Major W. Manson ... ..	100	0	0
A. Johnstone, Esq. ... ..	100	0	0
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Capt. Hay ... ..	30	0	0
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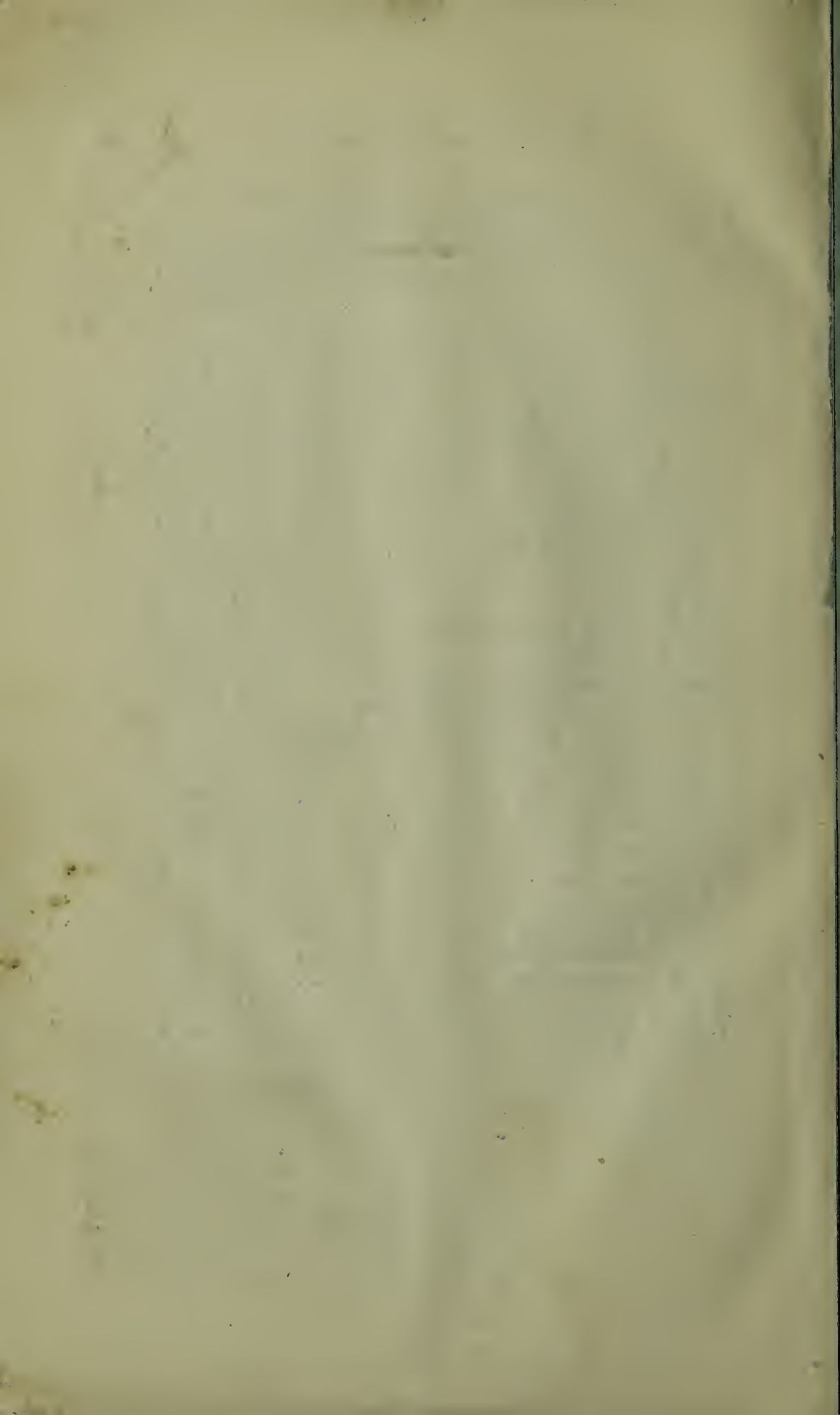
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